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**ipc@islamway.net**

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Fataawaa concerning

# Tobacco and Cigarettes

Muhammad bin Ibraaheem Aal-ish-Sheikh

Abdur-Rahmaan bin Naasir As-Sa'di

Abdul-Azeez bin Abdullah bin Baaz

فتاوى في

# حكم التبغ

# وشرب الدخان

محمد بن إبراهيم آل الشّيخ، عبد الرحمان بن ناصر السعدي، عبد العزيز بن عبد الله بن باز



# Foreword

Verily all praise is for Allah, we praise and thank him, seek His aid, and seek his forgiveness. Whosoever Allah guides, none can misguide, and whosoever Allah misguides, there is none to guide. And may the Peace and blessings of Allah be upon His last messenger, our Prophet Muhammad, and upon all his family and companions.

To proceed:

Indeed we are living in a time of great confusion, where the truth is mixed with falsehood, in which none can distinguish between the two except for those Allah has given the criterion. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنْ تَتَّقُواْ اللّهَ يَجْعَل لَّكُمْ فُرْقَاناً﴾

**"O you who believe, if you have taqwaa[1] of Allah, He will give you a criterion (to differentiate between truth and falsehood) …"**

[Surah al-Anfaal (8):29]

And from the matters in which many are confused is the tobacco that has become so rampant in our times. Its trial has afflicted many people, even those that we might consider to be from

[1] **Taqwaa (تَقْوَى):** a state in which one avoids all which Allah forbids and does all He commands.

amongst the righteous, so much so that we even see them indulging in it in the open, not perceiving its great harm to their religion and health.

Also, a great disservice has been done by those who call themselves scholars, confusing people and not clarifying to them the ruling concerning this tobacco, giving excuse that there are no clear evidences to be found establishing its prohibition. If we were to accord to this reasoning, one would find that we would not then be able to give judgment in many other matters in the religion, for Allah, out of His infinite Wisdom, has given general rulings which allow us to judge specific matters, thus making His religion the ultimate source of legislation for all matters, in this world and the next, until the end of time.

Anyone who has the slightest understanding of Islam and its sources has no doubt concerning its permissibility, but others' reasoning has been corrupted because of adhering to false notions, like blind following, so much that their intellect ceases to function, not being able to perceive anything other than the opinion of the one they follow.

So it is upon those whom Allah has given the Tawfeeq[2] to understand the religion to break the shackles of ignorance and blind following, and to clarify to people the reality of tobacco which is so lightly taken by many today.

For this reason, we felt it necessary that the **fataawaa**[3] of scholars whom Allah has chosen not to be victims of this ignorance be known, to clarify to all the prohibition of this evil and repulsive habit, and to be from amongst those who give victory to His religion, not fearing the blame of those who blame. May Allah re-

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[2] **Tawfeeq (تَوْفِيقٌ):** Success from Allah in doing the right thing.

[3] **Fataawaa (فَتَاوَى):** Plural of **Fatwaa (فَتْوَى)**, which means a legal verdict in the religion.

ward all those who helped publishing this work, and reward them with whatever good results from it, Ameen.

The Fatwaa of

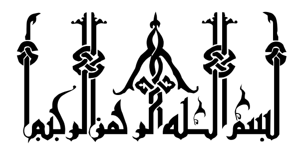
Sheikh

Muhammad bin Ibraaheem Aal-ish-Sheikh

(May Allah have mercy on him)

regarding

# Smoking Cigarettes



All praise is due to Allah alone, and may the Peace and Blessings of Allah be upon Muhammad, the last of the prophets.

I was asked about the ruling concerning tobacco, in which many ignorant and foolish people are enamored, in spite of the fact that every person knows that we have stated its prohibition. We, our scholars and teachers, their teachers, and all the truth-seeking scholars from the leaders of the **Da'wah**[4] of the Najd[5] and the rest of the Muslim world, from the time of its onset around 1010 AH until this day, have stated its prohibition, all basing their evidence from the principles of the religion and observation.

For this reason, I had at first felt that it was not appropriate to answer this question, but since it was the due right of the questioner, and since this khabeeth,[6] as one would never expect, has become so prevalent, I decided to proceed in answering it.

So I say:

There is no doubt that cigarettes are something khabeeth and putrid, and that at times they have intoxicating attributes, while at other times they act as a sedative. Its prohibition is based upon

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[4] **Da'wah (دَعْوَةٌ):** The call to Islam, Here, it means the da'wah of Muhammad bin Sulaymaan at-Tameemi.

[5] **Najd:** The central part of what is known today as Saudi Arabia.

[6] **Kabeeth (خَبِيْثٌ), pl. khabaa`ith (خَبَائِثُ):** Literally, anything found repulsive. In religious terms, anything repulsive, evil, and unlawful, i.e. things, deeds, beliefs, persons and food. **Kubth (خُبْثٌ):** repulsiveness.

authentic texts from the Qur`an and Sunnah[7], sound reasoning, and also from the statements of physicians and others who are well informed in its regard.

**The first: Authentic sources.**

Allah (ﷻ) says in the Qur`an,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبَةً عِنْدَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ يَأمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيَحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الخَبَائِثَ﴾

**"And those who follow the Messenger, the Prophet who can neither read nor write, whom they find written with them in the Tawraah (Torah) and the Injeel (Gospels), ordering them with al-ma'roof (all things ordained by Islam), and prohibiting them from al-munkar (all things prohibited by Islam), and allows for them at-tayyibaat (all things good and pure) and prohibits them al- khabaa`ith…"**

[Surah al-A'raaf (7):157]

It has been related in a hadeeth[8] in Saheeh al-Bukhaari, on the authority of 'Umar (رضي الله عنه), who said that the Prophet (ﷺ) said,

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[7] **Sunnah** (سُنَّةٌ) pl. **Sunan** (سُنَنٌ)**:** The Speech, Deeds and tacit approvals of the Prophet (ﷺ).

[8] **Hadeeth** (حَدِيْثٌ) pl. **ahaadeeth** (أَحَادِيثُ)**:** A narration of the speech, deeds, affirmations, or characteristics of the Prophet (ﷺ).

**“Every intoxicant is considered khamr (wine) and every khamr is haraam (impermissible).”**

… and in the wording of Muslim,

**“…and every intoxicant is haraam.”**

It has also been related by Tirmidhi (which he stated as a hasan[9] hadeeth) and Abu Dawud:

**“Every intoxicant is haraam, and anything of which a large amount intoxicates, even a small amount is haraam.”**

All of these noble verses and authentic ahaadith establish its prohibition, for at times this khabeeth is an intoxicant, and at other times a sedative, and none object to this fact except those who reject the reality of their senses. Without any doubt, these texts also confirm the prohibition of all other types of intoxicants and sedatives.

It has been related by Imaam Ahmad and Abu Dawud on the authority of Umm Salamah, may Allah be pleased with her, that she said:

**“The Messenger of Allah (ﷺ) prohibited every intoxicant and sedative.”**

Al-Hafidh, az-Zain al-‘Iraaqi said,

[9] **Hasan:** An authentic hadeeth, but one that does not reach the status of saheeh.

"Its **isnaad**[10] is **saheeh**[11]," and as-Suyuti also declared it to be saheeh in his book, Al-Jaami'-us Saheeh."

Smoking also involves wastage of money, causing the smoker to sacrifice many essentials of life in its acquisition, and none can object to this reality.

In a hadeeth found in the **Saheehayn**[12], the Prophet (ﷺ) said:

**"Verily Allah has made forbidden for you: disobedience to parents, burying alive of daughters, and demanding your rights while not giving to others, and He has hated**[13] **for you: vain talk, persistent questioning**[14]**, and squandering of money."**

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[10] **Isnaad:** The chain of narrators which report a particular hadeeth.

[11] **Saheeh:** A hadeeth of the highest category of authenticity.

[12] **Saheehayn:** Literally, the two Saheehs. Al-Bukhaari and Muslim, the two most authentic books of hadeeth, and the only two books of the six most common books of hadeeth, al-Bukhaari, Muslim, Abu Daawud, an-Nasaa`i, ibn Maajah, and at-Tirmidhi, in which the authors, Muhammad bin Isma'eel al-Bukhari and Muslim bin Hajjaaj an-Nisapuri, intended to include only the most authentic of ahaadeeth.

[13] Imaam an-Nawawi stated in his explanantion of Saheeh Muslim, "The scholars have stated that what is meant by pleasure, anger, and hatred from Allah is His commnding or prohibiting it, and his reward and punishment." Also in the Qur`an, after Allah mentions some of the greatest sins, i.e. fornication, murder, and the killing of children, He describes them as being hated by Him,

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهاً﴾

**"All these are evil and hateful in the Sight of your Lord."**
[Surah al-Israa´(17):38]

[14] The type of questioning which is of no use.

What will follow from the statements of the forerunners of the four **madhaahib**[15] will clarify what was intended here by the Prophet(ﷺ).

From the **fuqahaa´**[16] of the **Hanafiyyah**[17], Sheikh Muhammad al-'Ayni mentioned in his treatise that there were four factors that lead to its prohibition:

1) Statements of physicians and others who have knowledge in this issue have confirmed that smoking is detrimental to one's health, and all things that are harmful to one's health are prohibited by the consensus of the scholars.

2) Physicians consider it a drug, and all drugs are prohibited in the religion. This is established from the hadeeth of Imaam Ahmad on the authority of Umm Salamah, may Allah be pleased with her, that she said,

**"The Messenger of Allah (ﷺ) prohibited every intoxicant and sedative."**

It is considered a sedative by the unanimity of physicians, and their statements are considered an evidence by the consensus of the fuqahaá from both the earlier and later generations.

3) Its repugnant odor that offenses others who do not smoke, particularly in gatherings of prayer. In fact, it displeases the angels as well. It has been related in the Saheehayn on the authority of Jaabir (رضي الله عنه), that the Prophet (ﷺ) said:

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15 **Madhaahib (مَذَاهِبُ):** Plural of **madhhab (مَذْهَبٌ)**, or a school of thought.

16 **Fuqahaa´ (فُقَهَاء):** Plural of **Faqeeh (فَقِيْهٌ)**, or a scholar of **fiqh (فِقْهٌ)**, or Islamic jurisprudence.

17 The school of thought which attributes itself to Abu Haneefah, may Allah have mercy on Him.

**"Whoever has eaten garlic or onion is to keep away from us and our masaajid[18] and is to keep to his house."**

It is a matter of fact that the odor which emanates from cigarettes is not less displeasing than the odor of garlic or onions. In another hadeeth in the Saheehayn, also on the authority of Jaabir (رضي الله عنه), the Prophet (ﷺ) said:

**"The angels are irritated by what humans are irritated by."**

In another hadeeth, the Prophet (ﷺ) said:

**"Whoever causes distress to a Muslim has caused me distress, and whoever causes me distress has caused distress to Allah."** [Related by at-Tabaraani in al-Awsat on the authority of Anas (رضي الله عنه) with a hasan isnaad.]

4) It is a waste and excessiveness, for it does not contain any permissible benefit, nor is it devoid of harm. Rather, according to the people knowledgeable in this field, there is genuine harm in it.

And from them is Abul-Hasan al-Misri al-Hanafi who said the following:

Evidences from authentic traditions and deductions from sound intellect decree the prohibition of smoking.

It first appeared around the year 1000 AH in the lands of the Jews, Christians, and Zoroastrians (Majoos). It was brought over to the Western lands of Islam (al-Maghrib) by a Jew, claiming to be a man of medicine, who invited people to par-

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[18] **Masaajid (مَسَاجِدٌ):** Plural of **Masjid (مَسْجِدٌ)**. A place spoecifically built for the worship of Allah.

take in it. The first person to import it to Ar-Rum[19] was a person named Ataclean, a Christian.

The first person that grew it in the lands of the Sudan was a Zoroastrian (Majoos). It was then brought over to Misr[20], Hijaaz[21], and the rest of the lands.

Indeed Allah has prohibited every intoxicant. If one argues that it is not an intoxicant, it still acts as an analgesic, sedatingthe smoker's whole body, internally and externally. Intoxication is any type of obscuration of the mind, even if it is not associated with pleasure, and there is no doubt that this occurs when one consumes a cigarette for the first time. But if he still does not conform to the fact that it is in fact an intoxicant, it does remain an analgesic and a sedative.

It has been related by Imaam Ahmad and Abu Dawud on the authority of Umm Salamah, may Allah be pleased with her, that she said,

**"The Messenger of Allah (ﷺ) prohibited every intoxicant and sedative."**

The scholars have stated that a sedative is anything that causes sedation and narcotizes the extremities. This hadeeth should well suffice as evidence for its prohibition, but to add to this, smoking causes much detriment to the consumer's body and soul: it corrupts the heart, enfeebles strength, and causes a yellowness in the smoker's color.

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19 **Ar-Rum:** The area in which today lies Turkey and its surroundings.

20 **Misr:** The land known today as Egypt.

21 **Hijaaz:** The western part of what is known today as Saudi Arabia.

Physicians agree that it is detrimental. It causes harm to a person's body, character, honor, and financial condition. This is because it resembles the action of the transgressors, for the majority of the people who smoke are the disobedient and the vile. The smoker also acquires a detestable odor.

Amongst the fuqahaa' of the **Hanaabilah**[22], Sheikh 'Abdullah bin Muhammad bin Abdul-Wahhaab, after mentioning the textual evidence regarding the prohibition of intoxicants and the statements of the scholars concerning its definition, said the following in his response to tobacco:

> And from what we have mentioned from the statements of the Messenger of Allah (ﷺ) and the statements of the scholars, it should now be obvious to you that the tobacco which has become prevalent in this time is strictly prohibited. And it has been established by countless sources and witnesses that it does indeed intoxicate at times, especially if it is consumed in a large quantity. Likewise, if the smoker ceases to consume it for a day or two and then takes to it again, it intoxicates and affects the mind to the extent that the smoker could pass gas in front of people without even knowing it! We seek refuge in Allah from this type of humiliation.
>
> So it is not befitting for the one who believes in Allah and the Last Day that he looks to the saying of any other if the sayings of Allah and His Messenger have become clear to him in the likes of these issues, as the testimony that 'Muhammad (ﷺ) is the Messenger of Allah' constitutes obeyingwhat he co m-manded, refraining from all that which he prohibited and admonished, and believing in everything he informed us.

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22 The school of thought which attributes itself to Ahmad bin Hanbal, may Allah have mercy on Him.

Sheikh Abdullah Ababtayn said the following in his response to tobacco:

What we believe is that it is prohibited, and the reason for this is twofold:

The first reason is that if the smoker were to cease to smoke for a period and then take to it again, or if he smokes a large amount, it results in intoxication. If it does not result in intoxication, it does result in analgesia and sedation. In a marfoo’[23] hadeeth related by Imaam Ahmad:

**“The Messenger of Allah (ﷺ) prohibited every intoxicant and sedative.”**

The second is that it is repulsive to those who are not accustomed to smoking, and the scholars have based their evidence on the saying of Allah (ﷻ),




**“And He prohibits them al-khabaa`ith.”**

[Surah al-A’raaf (7):157]

But as for those who are habituated to it, they do not perceive it to be khabeeth, just as a dung beetle does not perceive the repulsiveness of excrement.

[23] **Marfoo’:** A hadeeth of the Prophet (ﷺ), or a hadeeth of a Sahabah which is given the same ruling, because of the fact that he mentioned the Prophet (ﷺ), or of the impossibility of it being said of his own accord.

And from the fuqahaa' of the **Shaafi'iyyah**[24], the scholar known as Sheikh Najm al-Ghazzi ash-Shaafi'i stated the following:

> Tobacco first appeared in Dimishq[25] in the year 1015 AH. The smoker claimed that it did not intoxicate. Even if we were to yield to this notion, it is still a sedative. It is just as well prohibited due to the hadeeth related by Ahmad, on the authority of Umm Salamah, may Allah be pleased with her:

> **"The Messenger of Allah (ﷺ) prohibited every intoxicant and sedative."**

He went on to say:

> To consume it once or twice is not regarded as being of the greater sins (al-kabaa`ir), except if one were to be persistent in it, and the same principle applies to the rest of the smaller sins (as-saghaa`ir).
>
> Scholars have mentioned that smaller sins have the same ruling as the greater sins if they consist of any one of the following characteristics:
>
> 1) That one be persistent in it.
>
> 2) That importance not be paid to its magnitude, by lessening its significance and not having concern for it.
>
> 3) That one be content or appeased by it.
>
> 4) That one boast of it to people.
>
> 5) For it to ensue from a scholar or anyone else who is taken as an example by others.

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[24] The school of thought which attributes itself to Muhammad bin Idrees ash-Shaafi'i, may Allah have mercy on Him.

[25] **Dimishq:** The city known today as Damascus.

Sheikh Khalid bin Ahmad from the fuqahaa´ of the **Maalikiyyah**[26] responded by stating the following:

> The Imaamah[27] of the one who smokes tobacco is not permissible, and like any other intoxicant, its trade is not permissible either.

The following are some other scholars who have prohibited tobacco and stated its impermissibility:

1) From the scholars of Misr: Sheikh Ahmad as-Sanhouri al-Bahooti al-Hanbali.
2) From the scholars of al-Maghrib: Abul-Ghaith al-Qashshaash al-Maaliki.
3) From the scholars of Dimishq: an-Najm al-Ghazzi al-'Aamiri ash-Shaafi'i.
4) From the scholars of Yemen: Ibraheem bin Jumu'aan and his pupil, Abu Bakr al-Ahdal.
5) From the scholars of the **Haramain**[28]: Al-Muhaqiq Abdul-Malik al-'Isaami and his student Muhammad bin 'Allaan, the commentator of Riyaadh us-Saaliheen, and As-Sayyid 'Umar al-Basri.
6) From the lands of the Rum: Sheikh Muhammad al-Khawaajah, 'Eesaa al-Shahaawi al-Hanafi, Makki bin Farukh, As-Sayyid Sa'd al-Balkhi al-Madani, and Muhammad al-Barazanji al-Madani ash-Shaafi'i.

He also added:

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26 The school of thought which attributes itself to Malik bin Anas, may Allah have mercy on Him.

27 **Imaamah:** The role of leadership in the prayer.

28 **Al-Haramain:** Literally: the two sanctuaries: Makkah and Madinah.

> I saw someone who was smoking at the time of his death. Those around him were saying to him, "Say Laa ilaaha ill-Allah," but instead, he said, "This cigarette is great!"

All these scholars of the Ummah and the greatest of Imaams stated its impermissibility, and prohibited partaking in it in any way.

**The second: Sound intellect.**

From direct observation and countless attestations, we come to know that it is detrimental to one's health, body, and mind. Death, unconsciousness, and arduous diseases, such as coughing which leads to tuberculosis, cardiac arrest, and contraction of the blood vessels have all been witnessed as a result of smoking.

When one sees these and other results of smoking, they become firm in their conviction that smoking is strictly impermissible. As sound intellect decrees that one endeavor to attain that which contains benefit and results in sound health, it also decrees that one be far removed from that which causes detriment, as it decrees its prohibition.

And there can be no consideration given to those whose doubts and desires have taken root in the organs of their reasoning, until they are bewitched by false theories and notions, and they are left prisoners of their own desires.

**The third: Assertions of physicians.**

The earliest of physicians are in agreement of the great harm found in cigarettes. One can find that they warned against three main factors:

1) Its detestable odor,

2) Its ashes,

3) Its smoke and fumes, their books being permeated in discourse of this factor.

Contemporary physicians are also well aware of this khabeeth plant, and we will summarize what they have mentioned of its harm and its constituents that cause it.

The synopsis of what they said is as follows:

It is a leafy plant, an analgesic sour to the taste. After due investigation and observation, we have come to know that tobacco is of two kinds, both belonging to family of some of the most poisonous plants, like henbane. It is comprised of potassium and ammonium salts, and another substance called nicotine.

It is utilized in different manners:

1) The first is by chewing it in the mouth, and this is the most harmful and detestable. Its analgesic effects are strong: its poisonous substances are quickly absorbed through the intestines and have a heavy effect on the nervous system.

2) The second is by inhaling it along with other stimulants. Because it comprises of various poisonous substances, it is harmful as well.

3) The third is by burning and smoking it, the most common of which is a cigarette, though it is also smoked through pipes and water pipes. In all of these methods, the smoke reaches the mouth in a state of high temperature.

Physicians have affirmed that it causes tremendous harm. Its constituents first settle in the body, and then its harm gradually becomes apparent over time. They have mentioned that the smoke that rises from the leaves of the tobacco contains numerous toxic sb stances, such as nicotine. When it enters the mouth and the lungs, it has both a general and a localized effect; when it enters the mouth, the poisonous substances found in it irritate the mucous membrane, causing an increased amount of saliva to be se-

creted. The chemical composition of the saliva is changed in that its digestive properties are decreased. Similarly, it also affects the secretions of the stomach, causing digestive problems. When the smoke reaches the lungs by way of the larynx, the poisonous substances increase its secretions, possibly leading to chronic inflammation. The larynx is irritated resulting in cough, by which it tries to dislodge the large amount of accumulated secretions, commonly known as phlegm. Smoking also causes disruption of the pulmonary arteries and other incurable diseases of the chest. Traces of the smoke (tar) are deposited on the inside of the trachea and the heart, putting pressure on its openings and decreasing the inflow of oxygen, thus resulting in shortness of breath.

Cigarettes also causes dizziness, vertigo, headache and vomiting in those who are not used to it and those who smoke for the first time. It also causes flaccidity of the muscles and drowsiness, which are tantamount to sedation, an inherent property of tobacco by consensus. Whosoever becomes habituated to it is afflicted with many adversities, like adulteration of taste, digestive conditions, and loss of appetite, all of which are clear and obvious results.

Excessive smoking unquestionably leads to death, whether over a period of time or instantaneously. This actually occurred in a situation when two brothers placed a bet as to who could smoke more. One of them died before the seventeenth cigarette, while the other died before he completed the eighteenth!

Smoking also causes damage to the red blood cells, interference in the regularity of the heartbeat, loss of appetite, and de-escalation of the general vitality of the nervous system, which is quite apparent from the analgesia and vertigo that ensues after its consummation by one not habituated to it.

Professor Mustafa Hamaami once narrated an incident that took place:

> One day I was walking with a student, when we came across someone selling cigarettes. The student bought two from him. He lit one of them, and made a solemn oath that I would try the other. So I smoked the cigarette; I drew in its smoke and exhaled from my mouth, without fully inhaling it. He took note of it and said, "Inhale what you draw in, for that is what my oath was." I did not stop myself and did what he said. I took one breath, and by Allah, I did not increase more than that when everything started spinning around me like a spinning mill! I immediately sat on the ground, and I thought that this would be the end. I had now started to think bad thoughts about my companion. With great difficulty, I arrived at my residence. I arrived by car, and he was there helping me. After that, I stayed at home until about the end of the next day, until I did not feel the way I felt before. I told this incident to many people, exposing what was hidden from me regarding cigarettes. They informed me that cigarettes have this effect on everyone not used to it. I said, "If one breath did all this to me, then what about those who are used to it, while not a day passes and he smokes, especially those that do it excessively!"

Smoking also causes a psychological disorder known as withdrawal, in which an addicted person, if he tries to forsake it, is not able to function properly and cannot even perform his day-to-day affairs until he smokes, and when he does smoke, his condition returns to normal.

Many leading scholars and physicians have mentioned that sound intellect, let alone the religion, calls to the obligation of preserving health and preventing diseases that lead to death by abstaining from smoking. This is even more particular to those weak in body, the elderly who do not have the power to resist diseases, and those who have a disposition to phlegm related disorders.

And for this reason, many people try to leave it, fearing its harmful effects and its detestable odor. They even say that they will

divorce their spouses if they return to it, intending by that to finally give it up, but when their need for it overcomes them, they are not able to abstain. They take to it again, even if it entails divorcing their spouses, for it takes full control of the one addicted to it and affects his mind by calming him in times of frustration and anger.

And Allah knows best.

And may the Peace and Blessings of Allah be upon His slave and messenger Muhammad, and upon all his family and companions.

Muhammad bin Ibraaheem bin Abdul-Lateef Aal-ish-Sheikh

4/6/1383 AH

The Ruling concerning

# Smoking Cigarettes

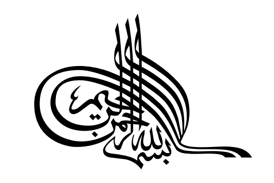
Sheikh Abdur-Rahmaan bin Naasir as-Sa'di

(May Allah have mercy on him)

With an introduction by

Abdur-Razaaq al-Afeefi

(May Allah have mercy on him)



# Introduction

All praises are due to Allah, the Lord of the Worlds, and may the Peace and Blessings of Allah be upon our Prophet, Muhammad, and upon his family and companions.

Verily the scholars in our time are many, but few are those who seek to extract rulings from its source and base them upon its foundation, follow their speech with action, and intently search for the truth in all that appears and rises from the horizon. And from this very few was Abdur-Rahmaan bin Naasir bin Sa'di, may Allah have mercy upon him, for indeed if anyone were to pursue his works, interact with him and examine his lifestyle in the days he was alive, he would know his perseverance in the service of knowledge, whether it be in research or commentary. He would find him excellent in character, upright in his affairs, and just and fair to his colleagues and students, pursuing harmony in any evil that might transpire and lead to contention and division, may Allah have much mercy on him.

And from those works is this concise but comprehensive letter which he wrote in response to a question asked by the respected brother, 'Ali al-Hamd as-Saalihi in regards to the ruling regarding smoking cigarettes. In spite of its brevity, it has clearly achieved its goal, openly professing the truth. By it, the criterion has been established upon the obstinate and those who follow their desires rather than Guidance from Allah, as he employed the generality of the texts from the Qur`an and the Sunnah as a basis to give

evidence to the prohibition of smoking cigarettes, as well as the detriment caused to one's financial condition, body, and the society as a whole.

And it is not for anyone to be obstinate by demanding to mention specific evidences prohibiting smoking, not being content in the generality of the texts, except if he be shortsighted, weak in intellect, and ignorant of the sources of the religion and how to understand and benefit from them. Indeed the evidences in the religion, as they appear as specific rulings, often appear as general rulings that embody the specific ones. The likes of these doubts and misconceptions do not cross the path of those who truly seek and research the truth. One would only use this type of reasoning if its addiction has taken possession of his soul and overcome him, in that he becomes its prisoner. Shaytaan seduces him, beautifying for him the khabaa`ith, revering it; he takes Shaytaan as an Imaam, leading the person's heart astray by the whispers and doubts that he casts into it.

It has become evident that smoking cigarettes contains much danger and much harm, and scholars of medicine have confirmed this fact. I will mention some of what they have said, not, though, to seek to establish its prohibition through it, for the one content in the religion is the one whom Allah has sufficed with His Book and the Prophet's (ﷺ) Sunnah, for they are the clearest and straightest of paths and in them is the convincing argument for those who Allah has granted straightness and who are upon His Guidance. I only mention it for those who blindly follow whom they deem people of knowledge, civilization, and taste, seeking to clarify that the ones whom they emulate have themselves acknowledged its harm and repudiate it.

The following are some excerpts taken from Kitaab-ul-Bayaan, by Sheikh Ibraaheem Abdul-Baaqi, may Allah have mercy on him. The Doctor stated in Adaab al-Muhallaa, p.122:

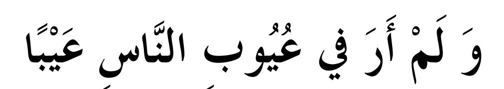
## Tobacco and Smoking

by Western Health investigative officer Ismaa'eel Rushdie:

It is a plant the Arabs named, at-Tabaaq (tobacco). By chemical analysis, it is shown to contain a poisonous substance of which if two drops were to be administered to a dog's mouth, it would immediately die, and five drops are sufficient to kill a camel. Savage people in the past were accustomed to chewing it. This is the most harmful method of utilization, for it enters the stomach through the saliva. In spite of the wide array of harm it causes, its consumption has become prevalent amongst many nations.

Physicians have established that tobacco affects the heart by causing palpitation, the lungs by causing cough, the stomach by causing a loss of appetite, the eyes by causing conjunctivitis, and the nervous system by sedating it.

Doctor Damardaash Ahmad stated the following:




كَنَقْصِ القَادِرِينَ عَلَى التَّمَامِ

**"And I do not find in the faults of people a fault,**

**Like the shortcomings found in the competent of perfection."**

I do not believe that the human race, since the time of its creation, has weakened and humiliated itself in front of its enemy

as much they have in front of smoking cigarettes, as this habit has captivated, fettered and humiliated its pride. It has taken control of all types of people, from the most menial of laborers who depredate their own and their family's nourishment, to the leading physicians, philosophers, and intellectuals who have annulled their ingeniousness with which they revealed distant horizons in an array of arts and sciences.

The prevalent opinion was that smoking in moderation caused little or no harm to the healthy person, but ongoing research has established that in fact the harm caused by smoking is something that could never have been imagined.

The realities of what this research has established the following Professor Diamond Palmer undertook a study of twenty thousand cases, amongst them were those who smoke excessively, moderately, and those that abstain from smoking altogether. He created a profile at John Hopkins University stating in it everything related to their health, disease and lifestyles. He started the research in the year 1919 CE and completed it in the year 1940 CE with the following conclusion:

Smoking cigarettes clearly shortens the lifespan of a person in relation to the amount consumed; those who refrain live longer than those who are moderate smokers, and those who smoke moderately live longer than those do so excessively.

I ask Allah (ﷻ) that He guide us to the straight path, and that He grant us the guidance to accept advice, and that He keep us away from all which contains danger and harm. We ask that He have mercy upon the author, cause benefit by his work, and cause us to meet in the most honorable abode.

And may the Peace and Blessings of Allah be upon our Prophet Muhammad, and upon al his family and companions.

Abdur-Razzaaq al-Afeefi

# The Ruling Concerning Cigarettes

This following is a letter from his excellency, the Sheikh, Abdur-Rahmaan an-Naasir as-Sa'di, may Allah have mercy upon him, which he wrote in reply to a question which I inquired due to a discussion that took place between me and another Muslim regarding the ruling concerning smoking. And as it was that this treatise was not to be found with any other person, I thought it necessary that I bring to it light, fearing the disgrace and sin associated with concealing knowledge, as well as hoping from Allah that he causes me, the author and the rest of the Muslims to benefit by it.

The following is the text of the question and answer as written by the transcriber, may Allah have mercy on him.



From: Your son, 'Ali bin Hamd as-Saalihi

To: His Excellency, the noble Sheikh, Abdur-Rahmaan an-Naasir as-Sa'di.

As-Salamu alaykum wa Rahmatullah wa Barakaatuhu:

I ask that you bring us benefit by explaining in a clear fashion the ruling concerning smoking cigarettes and its commerce, is it haraam or **makrooh**[29]? Please provide us with a verdict.

**The Answer**:

And with Allah is Tawfeeq; we ask that He guide us and our brother Muslims.

Smoking cigarettes, its trades and collaboration in it in any means is strictly prohibited. It is not permissible for a Muslim to endeavor in it, whether by smoking it or in its commerce, and it is obligatory upon the person who does to turn to Allah in sincere repentance, as it is obligatoryto repent from all other sins. This is due to the fact that it is inclusive of the general texts that prohibit it, through its general diction and meaning. This prohibition is by account of the harm it causes to one's religion, well-being, and

[29] **Makrooh (مَكْرُوهٌ):** As established in Usool-ul-Fiqh (fundamentals of jurisprudence), is that deed which is rewarded if left, with no punishment if done.

financial condition, and any one of these reasons is enough to account for its prohibition.

As for the harm it causes to one's religion and the textual evidences regarding its prohibition, they can be approached from different respects.

From the evidences is His (ﷻ) saying,

﴿وَيُحَرِّمُ عَلَيْهِمُ الخَبَائِثَ﴾

**"And He prohibits them al-khabaa`ith."**

[Surah al-A'raaf(7):157]

And His (ﷻ) saying,

﴿وَلا تُلْقُوا بِأَيْدِيكُمْ إِلى التَّهْلُكَةِ﴾

**"And do not cast yourselves into destruction with your own hands."**

[Surah al-Baqarah(2):195]

And His (ﷻ) saying,

﴿وَلا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللهَ كَانَ بِكُمْ رَحِيمًا﴾

**"And do not kill yourselves, verily Allah is to you Ever-Merciful."**

[Surah an-Nisaa´(4):29]

Through these aforementioned verses and others similar in meaning, Allah prohibited all things that are khabeeth and cause detriment, and khubth and detriment are determined from the effect and harm that ensues from them. Cigarettes have many adverse effects that all people are well aware of, especially those who in-

dulge in it, but their will power is decrepit; though they realize its harm, their desires take the better of them. Scholars have stated that all food and drink that is harmful is in fact prohibited.

From the harm that it causes to one's religion is that it becomes difficult for the servant to perform acts of worship and fulfill what he is ordered, especially in regards to the fast, and whatever causes aversion of good deeds is in itself evil. Smoking also encourages one to associate with the vile rather than the righteous. This is one of its greatest detriments, for it results in enmity and hatred of the righteous and dissuasion from following their way of life. And this is especially the case with children and young adults, for when they are afflicted with this trial, they immediately spiral into an ugly state of affairs. Cigarettes further the destruction of their character, and it becomes a door that leads to great evil.

As for the detriment it causes the body, it is quite substantial, for it diffuses through the veins and makes its way to the whole body. It weakens the eyesight, it weakens the body's vitality, and prevents the body to properly benefit from nutrition. Whenever these two characteristics are found simultaneously, it intensifies the severity of its danger.

From its harmful effects is that it weakens the heart, interferes in the proper function of the nervous system, and causes loss of appetite. It also causes severe cough that may even lead to loss of breath and suffocation, and how many victims has it appropriated and led to destruction!

Qualified physicians have resolved that smoking is the greatest cause of chest related diseases, like tuberculosis and its counterparts. It also has an observed effect of causing cancer, which is from the most severe and painful of diseases.

It is so very strange that we see that intelligent people who are intent in preserving their health persist in smoking, when all these multitude of effects have been observed. And how many harm-

less ailments have deteriorated on its account and become difficult for physicians to cure. And how many people have quickly degenerated from a state of strength and health!

And what is also very strange is that many people follow the advice of physicians in matters much less severe than this. How can they take this dangerous matter so lightly?! This is certainly due to them submitting to their desires which take control of their resolution, weakness in their determination to strengthen it, and giving precedence to their lifestyle, even after knowing its many harms.

And it is not strange to see that many physicians also smoke, while they admit with their own statements their condition and its detriment to their health, for their addiction takes control over their intellect and determination; even though they perceive well its harm, they are still persistent in it.

We have merely hinted at some of the harmful effects associated with smoking, along with the fact that it causes black staining of the mouth, lips and tongue, and causes rapid decay and rotting of the teeth.

It also causes an array of inflammatory diseases, and if one were to research its harm, he would find much more than what we have mentioned.

As for the detriment it causes to one's financial condition, it has been authn tically reported of the Prophet (ﷺ,)

**"That he prohibited the squandering of money."**

And what could possibly be more wasteful than burning it in these cigarettes that, **"neither nourish nor avail against hunger,"**[30] and contain no benefit in any respect. Those preoccupied

[30] In allusion to Surah al-Ghaashiyah (88):7.

in smoking bear much pain in spending large amounts of money on it, up to the point that they might even stop spending in that which is obligatory upon them. This is indeed a great misguidance and causes much harm. Spending money in that which has no benefit is prohibited, so how as for spending on that whose detriment is realized?

Due to the fact that these cigarettes bring harm to one's religion, body, and financial condition, its commerce is also haraam, and it is something futile, not profitable. Many people have witnessed that those who were involved in its commerce, even if they profited when they first started their business, they were afflicted by loss of wealth in the end. And verily the people of Najd, and all praise is due to Allah, all of its scholars are in agreement concerning its prohibition, and the lay people are enjoined to follow the scholars. It is not allowed for them to follow their desire, twist meanings or give reason that there are scholars from other lands that state its permissibility and not its prohibition. This type of reasoning is not allowed by the **ijmaa'**[31] of the scholars, for the lay people must follow their scholars; they are not independent of them. It is not allowed for them to disregard the statements of their scholars, and this is what is incumbent upon them, as Allah (ﷻ) says in the Qur`an,

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ﴾

**"Then ask the people of the Reminder (the scholars) if you do not know."**

[Surah al-Anbiyaa´ (21):7]

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[31] **Ijmaa' (إِجْمَاعٌ):** The consensus of the scholars, which is considered a legislative proof by the saying of the Prophet (ﷺ), **"My nation (ummah) will never come together upon misguidance."**

And there is no equal to this corrupt reasoning which is prominent on the tongues of some lay people out of their following of their desires and not truth and guidance, except if they were to say, "There are some scholars in the other lands that do not state the obligation of **itmi´naan**[32] in the prayer, so do not object to us if we follow them," or, "There are some who state the permissibility of usury, so it is our choice whether we are to follow them or not," or, "There are those who do not state the prohibition of eating birds which have talons, so it is our choice whether we are to follow them." If this door is opened, much evil would be made accessible to people, and it would be a cause of the disintegration of the religion. Everyone knows that following statements such as these are in direct conflict with what is well established in the religion and with the statements of the scholars, and that they are from those things which are impermissible.

The correct means of assessment is through the fundamentals and principles of the religion, and they confirm the impermissibility of cigarettes. This is due to the many different harmful effects which result. Anything that induces harm upon a servant, whether in his religion, body, or financial condition, and has no realized benefit is prohibited. How much more is the case if there were countless harms all found in one entity? Isn't it then deserving, religiously, intellectually, and medically, that it be left and cautioned against, and that advice should be given to those who accept it?

It is incumbent upon those who are sincere to themselves and give their body worth and value, that they turn to Allah in forgiveness, and that they make a firm resolution without hesitation coupled with seeking help from Allah, for whoever does that, Al-

[32] **Itmi´naan (إِطْمِئْنَانٌ):** The state of being at ease in each of the pillars of the prayer, so as to allow the bones to settle in their original position before continuing on to the next pillar.

lah will help them and make it easy for them to accomplish what they desire.

What facilitates this is in knowing that whoever leaves something for Allah, He replaces it with something better. Also, as the reward of acts of obedience that are difficult to perform is much greater than those in which there is no hardship, the same applies for abandoning sins which are difficult to leave. So whoever is granted the Guidance and the Help of Allah, then he will find that he will only face difficulty in the beginning stages, but then it is gradually alleviated, until Allah completes His favor upon His servant and he rejoices at the Favor of Allah and His Protection and Help. He becomes sincere to his brothers as he was sincere to himself, and Tawfeeq (Success from Allah) is in the Hand of Allah. And whoever knows Allah from his heart and sincerely seeks that which is with Him by doing what he has ordered and leaving what he is prohibited, Allah will make the path to Jannah (Paradise) and all other good easy for him, and He will distance him from the Hellfire. So we ask Allah that he lead us to the good, and that He protect us from evil, verily He is Most Generous, Loving and Merciful.

Abdur-Rahmaan bin Naasir as-Sa'di

Rabi'-ul-Awwal, 1376AH

Transcribed by: 'Ali al-Hamd as-Saalihi.

# The Approbation of Abdul-Lateef bin Ibraaheem Aal-ish-Sheikh

## (Director of Institutes and Faculties)

All Praises are due to Allah, the Lord of the Worlds, and may the Peace and Blessings of Allah be on the noblest of prophets and messengers, our Prophet Muhammad, and upon all his family, companions, and those who followed them in their way.

I have reviewed what al-Allaamah ash-Sheikh Abdur-Rahmaan bin Naasir as-Sa'di has written in response to the questioner who inquired about the ruling concerning smoking cigarettes and its commerce. I found that he responded in a correct and beneficial manner, and that he elucidated the response in a clear and apparent style with authentic evidences from the Mighty Qur`an, the Prophetic Sunnah, and from the sayings of the scholars which enlighten the heart, exposing the harm it causes to one's physical and spiritual life as well as what is associated with it from squandering money and loss of respect amongst people. And he also clarified the prohibition of its consumption and commerce, and that it is established by the consensus of the scholars. May Allah reward, forgive, and have mercy on him.

Orated by: Abdul-Lateef bin Ibraaheem Aal-ish-Sheikh.

And may the Peace and Blessings of Allah be upon Muhammad.

# The Approbation of Sheikh Abdul-Muhaymin Abu Samh
## (Imaam Al-Masjidal- Haraam)

Bismillah ar-Rahmaan ar-Raheem, and may the Peace and Blessings of Allah be upon our leader Muhammad, who said:

> **"I have not left anything that draws one near to Allah except that I have clarified and ordered it, and I have not left anything that distances one from Allah except that I have clarified it and prohibited it, so whatever I have ordered you, do as much as you are able, and whatever I have prohibited, cease in it."**

…or its like.

I have heard the response of Sheikh Abdur-Rahmaan bin as-Sa'di, may Allah have mercy upon him and forgive him, in the ruling regarding smoking cigarettes. The truth is that it is a concise but beneficial response, and if a person wished to speak in its regard in more length than the Sheikh, may Allah have mercy upon him, he would find much to speak about and many evidences which pertain to it, like his (ﷺ) saying:

> **"The children of Adam will not proceed on the Day of Resurrection until they are held accountable for their youth and strength and in what it was utilized, their time and how they consumed it, their wealth and how they spent it and from where they acquired it."**

…or as Allah said,

﴿وَكُلُوا وَاشْرَبُوا وَلا تُسْرِفُوا إِنَّ اللهَ لا يُحِبُّ الْمُسْرِفِينَ﴾

**"And eat and drink, but do not be excessive, verily Allah dislikes the excessive."**

[Surah al-A'raaf (7):31]

This verse is in regards to the permissible in which there is no doubt, so how would it be for that which the textual and intellectual evidences strengthen each other in implying its prohibition, along with what it constitutes from bad odor, loss of appetite, sterility, deterioration of health, and many other things of its like!!!

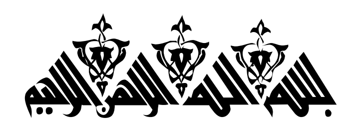
Orated by: Abdul-Muhaymin Abu Samh, Imaam of Masjid al-Haraam.

# The Ruling concerning Smoking Cigarettes

and the Imaamah of the one who flagrantly smokes

Sheikh Abdullah bin Abdul-Azeez bin Baaz

(May Allah have mercy on him)



All Praise is due to Allah, alone, and may the Peace and Blessings of Allah be upon His Messenger and upon all his family and companions.

I was asked by some brothers about the ruling concerning smoking cigarettes and the validity of the **Imaamah**[33] of the one who does so publicly, while mentioning that this evil has become prevalent and has afflicted many people.

So the answer is as follows:

The evidences of the religion establish that the smoking of cigarettes is prohibited, and that is due to both its khubth and the great harm it possesses, for Allah (ﷻ) has not sanctioned anything from food and drink except which is good and beneficial. And as for those things which cause detriment to one's religion or their worldly life, or which change their normal state of mind, Allah, Exalted be He, has disallowed it. Allah (ﷻ) is more merciful to His servants than their own selves. He is the All-Wise and All-Knowing in His speech, actions, legislation, and ordainments, and He does not prohibit anything in vain. He does not create anything in falsehood, nor does He order His servants with something in which there is no benefit, for He, Exalted be He, is the Wisest of Judges and the Most Merciful. He the All-Knowing about what is proper for His servants and what benefits them in this life and the next, as He (ﷻ) said,

[33] See footnote #27.

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

**"Indeed your Lord is Wise and Knowledgeable."**

[Surah al-An`aam (6):128]

And He (عز وجل) said,

﴿إِنَّ اللهَ كَانَ عَلِيمًا حَكِيمًا﴾

**"Indeed Allah is Wise and Knowledgeable."**

[Surah an-Nisaa´ (4):11]

And there are numerous other verses that suggest the same meaning.

And from the Qur`anic evidences regarding the prohibition of smoking cigarettes is His (سبحانه وتعالى) saying in His Noble Book in Surah al-Maa`idah,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتِ﴾

**"They ask you what has been allowed for them. Say: at-tayyibaat (all things pure and good) have been allowed for you."**

[Surah al-Maa`idah (5):4]

And he said in Surah al-A'raaf describing our Prophet Muhammad (صلى الله عليه وسلم),

﴿يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

**“He commands them with al-ma’roof (all things ordained by Islam) and prohibits them al-munkar (all things prohibited by Islam), and he allows for them at-tayyibaat (all things good and pure) and he prohibits them al-khabaa`ith.”**

[Surah al-A’raaf(7):157]

Allah (ﷻ) clarified in these two noble verses that He (ﷻ) has not permitted anything for His servants except those things good and pure, which are the beneficial food and drink. And as for the food and drink which cause harm, like those that intoxicate, narcotize, or any other food or drink harmful to one’s religion, body, or mind, they are from the prohibited khabaa`ith. Physicians and others who have knowledge in this subject are in agreement that cigarettes are extremely harmful to health. They have also mentioned that it is a cause of a wide array of diseases, amongst them cancer, and cardiac arrest. And if this is truly the case, then there should be no doubt in the prohibition of anything that has similar consequences, and it becomes an obligation to caution against it. The intelligent should not be deceived by the scores of people who smoke, for verily Allah (ﷻ) said in His Clear Book,

﴿وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللهِ إِن يَتَّبِعُونَ إِلا الظَّنَّ وَإِنْ هُمْ إِلا يَخْرُصُونَ﴾

**“And if you follow most of those on earth, they will mislead you far away from Allah’s Path. They follow nothing but conjectures, and they do nothing but lie.**

[Surah al-Anâam (6):116]

And He (ﷻ) said,

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلا كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلا﴾

**"Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the path."**

[Surah al-Furqaan (25):44]

As for the validity of the imaamah of someone who smokes cigarettes, or for that matter anyone else amongst the disobedient, it is not befitting that their likes be taken as an Imaam. Rather, it is legislated that one choose from the righteous amongst the Muslims who are known for their uprightness and piousness, for the matter concerning the imaamah is indeed a great one. And for this reason the Messenger of Allah (ﷺ) said:

**"Let the one to lead the people be the one who has memorized most the Book of Allah, and if they are equal in recitation, then the most knowledgeable of the Sunnah, and if they are equal in the knowledge of the Sunnah, then the one who preceded in hijrah[34], and if they were in equal in hijrah, then the first of them in accepting Islam."** [Muslim]

And in the Saheehayn, on the authority of the Prophet (ﷺ) that he said to Malik bin Huwayrith and his companions:

[34] **Hijrah (هِجْرَةٌ):** Emigration from a land of kufr to the land of Islaam.

**"When the time for prayer arrives, let one of you call the adhaan[35], and let the eldest amongst you lead [in prayer]."**

But the scholars, may Allah have mercy on them, have differed: Is the imaamah and the prayer of the congregation actually valid? Some have stated that the prayer performed behind him is not valid, due to the weakness of his religion and the shortcoming in his Eemaan[36], while others have stated that it is, giving reason that if the prayer is valid in regards to his own self, it necessitates that it also be valid for those following him. Also, many companions prayed behind governors and rulers which were known for their oppression and sinfulness, as Ibn 'Umar (رضي الله عنه) prayed behind al-Hajjaaj who was known to be from the most oppressive of people. And this is the correct opinion, that the imaamah of the one who smokes and also the prayer of those following him are both valid. But it should be known that it is not befitting that his likes be taken as an Imaam, while there are others from the righteous people that can be chosen instead.

And this reply is indeed concise, as we only intended to mention the principle ruling concerning these two matters and to clarify some of the evidences in its regard. Scholars have clarified the ruling concerning these two matters beforehand, and whoever wants elucidation in this subject, they can surely find it.

We ask Allah that He rectifies the affairs of the Muslims and guide them all to be upright in their religion and be wary from what opposes it. Verily He is the Most Generous.

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35 **Adhaan (أَذَانٌ):** The call to prayer.

36 **Eeman (إِيْمَانٌ):** A term consisting of three parts: 1)True belief and confirmation of the heart, 2) Speech of the tongue, and 3) Action of the limbs.

And may His peace and Blessings be upon our Prophet Muhammad, and upon his family and companions.

Sheikh Abdul-Azeez bin Abdullah bin Baaz

The president of the Council of Leading Scholars